



Eighteenth Sunday in Ordinary Time

July 31, 2016

Readings

This week:

Ecclesiastes 1:2; 2:21–23

Colossians 3:1–5, 9–11

Luke 12:13–21

Next week:

Wisdom 18:6–9

Hebrews 11:1–2; 8–19

Luke 12:32–48

Psalm Today

If today you hear his voice, harden not your hearts. (*Psalm 90*)

Today's presider is Fr. Russ Roide, S.J.

The Thomas Merton Center community worships and celebrates Sunday liturgy each week at the regularly scheduled 8:45 am parish Mass at St. Thomas Aquinas Church, Waverley and Homer Streets, Palo Alto. Members of the Thomas Merton community participate in planning these liturgies in the spirit of Vatican II and its call to “full, active and conscious participation” in Catholic liturgical life.

The Thomas Merton Center is supported by your donations. If you choose to donate, there are return envelopes in the bulletin on the last Sunday of each month for your convenience (donations by check or cash are welcome). The donation basket is in the back of church after Mass or available by the coffeepot after Mass—or you can use the envelope to mail your donation. **Please do not put your TMC envelope in the collection baskets passed during Mass (these are for parish contributions only).**

Calendar

Wednesday, August 3, 5:30 pm

TMC SpeakOut Committee, Thomas House Library

Wednesday, August 3, 7:30 pm

STA Site Committee, Thomas House Library

From Thomas Merton

At the root of all war is fear: not so much the fear men have of one another as the fear they have of *everything*. It is not merely that they do not trust one another; they do not even trust themselves. If they are not sure when someone else may turn around and kill them, they are still less sure when they may turn around and kill themselves. They cannot trust anything, because they have ceased to believe in God.

It is not only our hatred of others that is dangerous but also and above all our hatred of ourselves: particularly the hatred of ourselves which is too deep and too powerful to be consciously faced. For it is this which makes us see our own evil in others and unable to see it in ourselves.

When we see crime in others, we try to correct it by destroying them or at least putting them out of sight. It is easy to identify the sin with the sinner when he is someone other than our own self. In ourselves, it is the other way around; we see the sin, but we have great difficulty in shouldering responsibility for it ...

—*New Seeds of Contemplation*

The Thomas Merton Center for Catholic Spiritual Development, P.O. Box 60061, Palo Alto, California 94306, was founded by a group of Roman Catholic lay persons in 1995, and incorporated in 1996, to offer Catholic liturgy, to augment, support and lead the development of ecumenical spirituality, and to foster new ways for Catholics and other Christians to develop a deeper spiritual relationship with Jesus Christ and, through him, with God. From its Catholic roots, it seeks to join with members of other faiths, Christian and non-Christian, to support religious education and spiritual development.

COMMUNITY NOTES

News Announcements Requests

Fr. Roide's next assignment:

Fr. Roide's address after August 25:

Fr. Russell J. Roide, S.J.
Comunidad Sagrado Corazon de Jesus
Plaza de San Ignacio, 2
29008 Malaga, SPAIN
011-34-210-509 (personal extension)
cell (408)313-5767

"I want to tell you about my new assignment which begins in late August, 2016. My ministry at Bellarmine has waned as Silicon Valley is so high tech and busy that my ministry for parents is minimal. So, I spoke to my provincial about two months ago and he told me to see what might be available in the Diocese of San Jose while living at Bellarmine. Nothing was available, but something came up which was least expected and I am so happy about this new ministry.

So, Fr. Michael Weiler, S.J. our provincial, has given me permission to be the English speaking priest at Lux Mundi Ecumenical Center in southern Spain. The Spanish province cannot find a Jesuit in Andalucia (southern Spain) who speaks fluent English for liturgy, etc.

When I studied Spanish six years ago to learn how to read the Mass in Spanish for SFX in Phoenix, I helped at two small churches not far from Malaga. I will live at Comunidad de Sagrado Corazon, which is a residence and a 'temple' not a parish, in the middle of Malaga which has Masses, confessions and weddings. There are two other Jesuit High Schools not far away – Colegio San Jose and Colegio San Estanislao de Kostka.

On some days I will take the Cercanias, the small train to the town of Fuengirola about 4 stops west away from Malaga and on other days, I will take the local bus to Torre del Mar which is east of Malaga. Remember that in Spanish time, life in the workplace begins at 9:30 a. m. until 1:00 p.m. when you go home for dinner. Then you return to your work at 4 p.m. to 7 or 8 p.m. Supper is 9 p.m. and later. I will have to get used to this, but I know the routine having learned Spanish in the Malaga area.

The centers are for expats – English and Irish and others who come for the winter or for good to live in southern Spain, as the winters in the north are very cold and damp. Many have made their permanent residence in the Malaga area and attend these churches and the centers."

Fr. Russ will likely be back to visit next summer, avoiding the heat in southern Spain!

Bulletin submissions must be e-mailed by Thursday noon or phoned by Thursday, 9:00 pm. Kay, kaywill@pacbell.net, (650) 270-4188. Michelle, myhogan@comcast.net, (650) 493-8452.

TMC donation envelopes today:



Please use the envelope enclosed in this bulletin to make your monthly contribution to the support of the Thomas Merton Center. Your dollars make possible the sponsorship of the 8:45 Sunday Mass, monthly contributions to Seton School (\$1,000) and the Ecumenical Hunger Program (\$40), spiritual education talks, retreats, and the publication of this bulletin. Lay-led, self-sustaining, self-generating is TMC—thanks to all who contribute.

Catholic co-op selling local produce:

Subscribe to the community-supported agriculture (CSA) program offered by NanoFarms, a Catholic workers' co-op offering boxes of freshly picked sustainably grown and pesticide-free vegetables and fruit for delivery in San Francisco, San Mateo and Santa Clara counties from May to December. The boxes cost \$30 a week and contain between 11 and 14 vegetables, fruits and herbs each week.

The produce comes from fields at St. Patrick's Seminary in Menlo Park. One of the founders of NanoFarms is Fr. George Schulze, S.J., who teaches at the Seminary. Fr. Lawrence Goode, the pastor at St. Francis Parish in East Palo Alto, also helped get NanoFarms started.

NanoFarms is a profit-based workers cooperative. It is an effort to apply the Catholic social justice and economic principles of distributism to modern-day income disparity.

To order, call (650) 817-8801, or email to NanoFarmsUSA@gmail.com, or go to nanofarms.com to sign up for a box of organic, nutritious produce.

Board: Vicki Sullivan, vickisullivan@comcast.net, (650) 327-5339
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PRAY FOR US: Please remember in your prayers this week, Denise Alongi, George Bouchey, Tom Carmody, George Chippendale, Sr. Fran Ciluga, Mary Connors, Mike Cummings, Ken Dias, Fr. Thierry Geris, Deonna Gill, Emily Gill, Joanne Hasegawa, Dean Judd, Michael Kiriti, Hunter Kubit, Dick Jackman, Edna and François Jamati, Alicia Kot, Fr. Bill Leininger, Andre and Alyssa Lippard, Deacon Ysidro and Dolores Madrigal, Mary Rose McGuire, Maureen Mooney, Hayden Pastorini, Paul Prochaska, Anne Rush, Priya Smith, Bernice Sullivan, Jean Vistica, Dolores Walsh, Kay Williams, and T. J. Wooten.
[Add or subtract names by e-mailing Bulletin editors: Michelle Hogan, Kay Williams. See listings below.]

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Save Sunday, Sept. 11 for Multifaith Peace Walk & Picnic:



On the 15th anniversary of the attacks of 9/11/01, join together with brothers and sisters of many backgrounds and spiritual traditions to say “no” to fear and “yes” by walking together in South Palo Alto to show the way to community and peace.

People of all ages, races, cultures, religious traditions and backgrounds will walk united in their diversity, in solidarity as one community sharing our common humanity. So far we have gathered folks from Muslim, Jewish, Catholic, Methodist, Lutheran, First Congregational and Quaker communities to walk together. There will be brief programs along the way, as well as children’s activities, music, and refreshments.

Sunday, Sept. 11, 2016

1:30 Gathering (Snacks, coffee, music, stroller/wagon/tricycle decorating)

2:00 Program and Walk begin

Start: Congregation Etz Chayim, Spark Church & St. Andrews United Methodist Church parking lots, 4111 & 4161 Alma St., Palo Alto

End: Our Lady of the Rosary Catholic Church, 3233 Cowper Street, Palo Alto

4:30 Picnic: American Muslim Voice-hosted picnic at Mitchell Park, 600 East Meadow Drive, Palo Alto.

[Sponsored by Multi-Faith Voices for Peace and Justice]

“Us First!” Reflection by Fr. Ron Rolheiser:

“I am a citizen, not of Athens or Greece, but of the world.” Socrates wrote those words more than twenty-four hundred years ago. Today more than ever these are words which we would need to appropriate because, more and more, our world and we ourselves are sinking into some unhealthy forms of tribalism ...

We see this everywhere today. We tend to think that this lives only in circles of extremism, but it is being advocated with an ever-intensifying moral fervor in virtually every place in the world. It sounds like this: America first! England first! My country first! My state first! My church first! My family first! Me first! More and more, we are making ourselves the priority and defining ourselves in ways that are not just against the Gospel but are also making us meaner in spirit and more miserly of heart. What’s to be said about this?

First of all, it’s against the Gospel, against most everything Jesus taught. If the Gospels are clear on anything, they are clear that all persons in this world are equal in the sight of God, that all persons in this world are our brothers and sisters, that we are asked to share the goods of this world fairly with everyone, especially the poor, and, most importantly, that we are not to put ourselves first, but are always to consider the needs of others before our own. ...For us, as nations, there is a cer-

tain immorality and immaturity in thinking first of all, and primarily, of our own interests, as opposed to thinking as citizens of the world, concerned for everyone’s good.

And the truth of this is found not just in Jesus and the Gospels, but also in what’s highest and best in us. The very definition of being big-hearted is predicated on precisely rising above self-interest and being willing to sacrifice our own interests for the good of others and the good of the larger community. The same is true for being big-minded. We are big-minded exactly to the extent that we are sensitive to the wider picture and can integrate into our thinking the needs, wounds, and ideologies of everyone, not just those of their own kind. That’s what it means to understand rather than simply be intelligent....

We know this too from experience. On our best days our hearts and minds are more open, more willing to embrace widely, more willing to accept differences, and more willing to sacrifice self-interest for the good of others. ...We only put ourselves first and let our concerns trump our own goodness of heart on days when our frustrations, wounds, tiredness, and ideological infections overwhelm us. And even when we do revert to pettiness, part of us knows that this isn’t us at our best, but that we are more than what our actions betray at that moment. Below our wounds and ideological sicknesses, we remain riveted to the truth that we are, first, citizens of the world. A healthy heart still beats below our wounded, infected one.

Sadly almost everything in our world today tempts us away from this. We are adult children of Rene Descartes, who helped shape the modern mind with his famous dictum: “I think, therefore, I am!” Our own headaches and heartaches are what’s most real to us and we accord reality and value to others primarily in relationship to our own subjectivity. That’s why we can so easily say: “Me first! My country first! My heartaches first!”...

But there can be no peace, no world community, no real brother and sisterhood, and no real church community, as long as we do not define ourselves as, first, citizens of the world and only second as members of our own tribe....

[T]he needs of others and our own needs are not in competition. Athens and the world are of one piece. We best serve our own when we serve others. We are most fair to ourselves when we are fair to others. Only by being good citizens of the world are we good citizens in our own countries.

Putting ourselves first goes against the Gospel. It’s also poor strategy: Jesus tells us that, in the end, the first will be last.

[Oblate Father Rolheiser is president of the Oblate School of Theology, San Antonio, Texas. Go to: ronrolheiser.com]

BLESSING FOR FR. RUSS ROIDE

Ever loving God, bless our brother,
Father Russ Roide,
And confer upon him the gifts of Your Spirit.
May he continue to be nourished and
strengthened by Your grace
to use his talents and gifts
to accomplish Your will.
Grant him Your protection
and health of mind and body.
May he always feel the love
and blessings we offer him today
as he leaves for his new assignment in Spain.
May Your loving kindness be ever with him.
Amen.

CA bishops on anti-death penalty Prop 62:

July 14, 2016

SACRAMENTO, CA - During this Jubilee Year of Mercy, we, the Catholic Bishops of California **support Proposition 62, which would end the use of the death penalty in California.** Our commitment to halt the practice of capital punishment is rooted both in the Catholic faith and our pastoral experience.

All life is sacred – innocent or flawed – just as Jesus Christ taught us and demonstrated repeatedly throughout His ministry. This focus on the preciousness of human life is fundamental to Christianity and most eloquently expressed in the two great commandments: “You shall love the Lord your God with all your heart ... love your neighbor as yourself.” (Mk. 12.30-31) Jesus makes clear that to love God we must love our neighbor. Each of us holds an inherent worth derived from being created in God’s own image. Each of us has a duty to love this divine image imprinted on every person. “Whoever does not love a brother whom he has seen cannot love God whom he has not seen.” (1 Jn. 4.20)

Our support to end the use of the death penalty is also rooted in our unshakeable resolve to accompany and support all victims of crime. They suffer the very painful consequences of criminal acts. With the violent loss of a loved one, a sword has pierced their heart. Their enduring anguish is not addressed by the state-sanctioned perpetuation of the culture of death. As we pray with them and mourn with them we must also stress that the current use of the death penalty does not promote healing. It only brings more violence to a world that has too much violence already. We will continue to promote responsibility, rehabilitation and restoration for everyone impacted by the criminal justice system. Only through their healing will the entire com-

munity be healed.

The Bishops of the United States have long opposed the use of capital punishment. In the past, it was sometimes morally justified in order to protect society, but those times have passed. Proposition 62 provides voters with the opportunity to end this practice in California, just as 19 other states have already done.

Capital punishment has repeatedly been shown to be severely and irrevocably flawed in its application. In the long – but absolutely necessary – process of ensuring an innocent person is not put to death, we have seen many accused persons being exonerated as new forms of forensic investigation have enabled us to better scrutinize evidence. The high cost of implementing the death penalty has diverted resources from more constructive and beneficial programs both for rehabilitation and restoration of victims and offenders. Finally, repeated research has demonstrated that the death penalty is applied inconsistently along racial, economic and geographical lines.

For all of these reasons, **we must also oppose Proposition 66 which will expedite executions in California.** The search for a fair and humane execution process and protocol has failed for decades. Any rush to streamline that process will inevitably result in the execution of more innocent people. Neither the proponents nor the opponents of the death penalty wish this result.

As Catholic Bishops we are heartened by the growth of Catholic lay movements aimed at ending the use of the death penalty. The faithful have heard the words of St. Pope John Paul II, Pope Emeritus Benedict XVI and Pope Francis to stop this practice around the world. As Pope Francis has stated:

A spreading opposition to the death penalty, even as an instrument of legitimate social defense, has developed in public opinion, and this is a sign of hope. In fact, modern societies have the ability to effectively control crime without definitively taking away a criminal’s chance to redeem himself. The issue lies in the context of a perspective on a criminal justice system that is ever more conformed to the dignity of man and God’s design for man and for society. And also a criminal justice system open to the hope of reintegration in society. The commandment “thou shall not kill” has absolute value and pertains to the innocent as well as the guilty. (2/21/16 – Angelus)

In November – the concluding month of the Year of Mercy – Californians have the opportunity to embrace both justice and mercy (cf. Ps. 85.11) in their voting. ***We strongly urge all voters to prayerfully consider support for Proposition 62 and opposition to Proposition 66.***

—California Catholic Bishops Statement